

THE

# Methodist Magazine,

FOR JANUARY, 1822.



## Divinity.



OBLIGATION OF THE CHURCH TO SUPPORT ITS MINISTERS.

*Extract of a Sermon, preached at Sheffield, before the Associated Churches and Ministers assembled there, April 25, 1821.*

BY JAMES BENNETT.

“If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?” 1 Cor. ix. 11.

It devolves on me, my dear hearers, by the appointment of others, and not by my own choice, to unfold and enforce the duty of supporting the ministry of the word. I am not unaware that the first mention of this subject will startle many, and awaken a thousand reflections on the delicacy, not to say the invidiousness of the attempt. But as I hope to give the most satisfactory proof that divine authority binds this duty on the conscience, I presume that you feel it would be an affront to your good sense, and a reflection on your Christian principles, to waste your time in efforts to display the propriety of inculcating that which God has commanded, and of resolving, that neglect on this point shall not rob us of the right to say, “we have kept back nothing that was profitable to you, nor shunned to declare the whole counsel of God.”

If any shrink from this subject, not on their own account, but for the sake of others; lest the discussion should prove injurious to religion, by giving colour to the suspicion of mercenary motives, which some affect to entertain against the ministers of religion; I respect their fears, I sympathize with their delicate solitudes, and say, with the apostle, it were better for us to starve, or to die, than that any man should make void our glorying, that we preach the gospel, “not for filthy lucre, but of a ready mind; and seek not yours but you.”

I would, however, remind such hearers, that the words I have chosen for my text are extracted from a passage, in which the same Apostle who was so exquisitely alive to every thing that might commit the honour of the Gospel, inculcates the duty of supporting the ministry, on an infant church, whom he might naturally be afraid of prejudicing against that religion which they had so recently embraced. Yet we shall soon see with what frankness and decision he who would sacrifice every right, or interest of his own, or even life itself, to the honour of the Gospel, demands the recompense due to pastoral toils ; without once betraying the slightest suspicion that he might injure the religion of Jesus, by pressing a duty which bears the impress of divine authority, and commends itself alike, to the coolest decision of the judgment, and the noblest feelings of the heart.

That those who live under the highest inspirations of religion, will welcome the consideration of this subject, I am satisfied ; because I know that they grieve for the inadequate attention paid to that which so deeply affects the interests of the church ; while those who would gladly lose sight of the grand Christian duty, or blot it from the code of Scripture and the Christian's breast, are the very persons, for whose " correction and instruction in righteousness," we are compelled to unfold the duty, and urge to that obedience which Heaven demands, for its honour and their highest good.

On the coolest consideration, therefore, I feel myself entitled to all Christian freedom in discussing this subject ; not forgetting that, as I am often called to address young ministers, on their duty to the churches, and can appeal to some present that I have endeavoured to discharge that delicate task with unsparing fidelity, showing all that the churches have a right to expect from us, I may be indulged with equal boldness, while I call upon Christians to yield an adequate support to those, who " watch for your souls as they that must give an account."

I request, then, your candid attention to

I. *The divine appointment*, that the church of Christ should support its ministers.

To a Christian audience, scarcely any thing more is necessary, certainly nothing is more conclusive and authoritative on any point, than to show that " thus saith the Lord." In the mode of adducing my proof of this, I cannot follow a better example than that of the inspired Apostle, who shows that the ancient dispensation enjoined the same duty ; that Christ perpetuated it under the Gospel ; and that in fact, it may be termed a duty of natural religion, or, in other words, that it is but common justice.

1. Under the Mosaic dispensation, God enjoined that the ministers of religion should be supported by the contributions of the people.

Let no one take alarm at this appeal to the Law, as if I wished to bring them under the Jewish yoke of ceremonies; for it should be remembered, that all that is most dear to our hearts as Christians, was first announced to the world by Moses and the Prophets, before Christ and his Apostles proclaimed the fulfilment of the promised grace. The seed of the woman shall bruise the serpent's head, said Moses in the Law; unto us a child is born, unto us a son is given, sang the sublime prophet Isaiah; while those psalms which kindle our devotion, and give utterance to the emotions they inspire, were penned by David for the service of the Mosaic tabernacle and the temple which Solomon built. If ever, therefore, we read the Old Testament with reverence and delight; if, at any time, it cheers our hearts with its consolations, or guides our steps by its counsels; we admit that the more ancient half of the inspired code may be our instructor; though it was given under a dispensation that has now yielded to one more glorious and complete. In fact, the very Apostle who most strenuously contended that the law was but a "shadow of good things to come, of which the body is Christ," in that same Epistle, which was designed and blessed to call off the earliest Christians from doting upon that which was abolished, so fully displays the various and interesting modes, in which the legal rites unfolded evangelical truths, that he leaves no doubt of the propriety of learning Christian duty from the general principles of a dispensation, whose peculiar rites are no longer of force.

Justly, therefore, the Apostle says to the Corinthian church,\* "who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, it was written: that he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know, that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel."

This leads me to show

2. The same duty, of supporting the ministers of religion, is enjoined by Christ under the Gospel.

\* 1 Cor. ix. 7—14.



Here, also, as in all other things, that Saviour, who is the Legislator, has made himself the model of virtue. He who wrought, as it is probable, at the trade of a carpenter, to support himself, and the family in which he was born, previously to his coming forth to the public ministry, would not have disdained to continue that course of honest industry, however it might have shocked the pride of the carnal mind: yet he deemed it proper to discontinue it, from the time that he was anointed by the Holy Spirit, to preach the Gospel of the kingdom. As he came not "to be ministered unto, but to minister, and to give his life a ransom for many," we might have expected, that he would rather give than receive; and to him who wrought miracles to meet the exigencies of the starving thousands who attended his ministry, it had been easy to create all that was necessary for him and his attendant band. He chose, however, to cast himself on the liberality of his hearers, to live upon the contributions of those whom he was serving; for, in addition to the entertainment he received, wherever he went, preaching the Gospel, "certain women, who followed, ministered to him of their substance."

10 Mat  
7-15.

In harmony with the same design, and as a part of the same plan, when he sent forth the Apostles for a short excursion while he was with them; that these newly fledged eaglets might try their wings, before he should be taken from them and they should fly through the whole world having the everlasting Gospel to preach to every nation under heaven; he gave them this charge, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." He could have wrought miracles for them every day, and supplied all their need each moment. Or he, who raised money from the bottom of the sea, in the mouth of a fish, to pay the contribution required for the service of the temple, could, in a moment, have filled their purses with all that their journey would require. Nor is it improbable that this would have been far more gratifying to the feelings, I would not say the pride of the disciples, to pay for all they obtained, and openly confer rather than seem to receive obligations. But the superior wisdom of their Lord and ours, determined that they should go without



scrip, and without purse ; that those, to whom they ministered, should entertain and support them all their journey through ; that they should inquire for the most worthy persons, and there abide, as putting honour upon their host ; for, it is a maxim in Christ's kingdom, that He and His faithful servants richly repay their entertainment, since the labourer is well worthy of his meat.

When, therefore, the Spirit descended on them at Pentecost, the Apostles gave themselves up wholly to their ministry ; so entirely withdrawing from all secular concerns, that even the distribution of the alms of the faithful, was not sufficiently spiritual for their hands. They said, therefore, " it is not meet for us to leave the word of God, to serve tables. Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the word."\*

In those letters to the ministers, Timothy and Titus, in which Paul portrays the character, and describes the duties of the Christian Pastor, he says, " give thyself wholly to these things, that thy profiting may appear to all." " No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."†

I know, indeed, that it is objected, that Paul himself is an exception to this rule. But this very objection admits, that the rule is, that ministers should be supported by the people of their charge. How strange, then, is the perversion which makes the exception their rule, and the rule an exception ! And for what reason did Paul make himself an exception to that which he declared the Lord ordained should be the general practice ? Because there were some, among the first churches, who being ill-affected to his person, his ministry, and doctrine, would gladly have seized any opportunity to charge him with sinister motives. He determined, therefore, to cut off all occasion, " from them who desire occasion, that wherein they glory, they may be found even as we."‡ Who, therefore, can require their minister to imitate the Apostle, in thus abstaining to receive support from those to whom he ministered, without making the unenviable admission, that they imitate the ill-disposed persons, who view the ministry and the gospel with an evil eye ; whom it is therefore necessary to melt down by heaping coals of fire on their heads ; to vanquish, by such a course of voluntary martyrdom for their welfare, as would stop the mouth of an infidel, and compel the bitterest foe to admit, we were their disinterested friend ?

For this reason, our missionaries among the heathen are obliged, at first, to support themselves, or must be assisted by the churches at home ; because, we cannot expect idolaters to contri-

\* Acts vi. 2—4. † 2 Tim. ii. 4. ‡ 2 Cor. xi. 12.

bute to the support of a religion, whose truth and value they have yet to learn. But shall we deal thus with the churches of Christ? The love of Christ forbids that we should treat you, brethren, as heathens, or ill-affected towards that Gospel, in which you glory and exult.

But after all, it was only at certain intervals, and in particular places, that Paul laboured, working with his own hands to minister to his wants. For we read most distinctly of the contributions made to his support, by the disciples of Christ. One beautiful acknowledgment of their liberality may well suffice. "In Thessalonica, ye Philippians sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God: but my God shall supply all your need according to his riches in glory by Christ Jesus."

Even in Corinth, where the Apostle received nothing from the church he served, he was assisted by churches at a distance. "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren who came from Macedonia supplied." If the persons, to whom this was written, had any generous sensibility, how must they have been stung by this reflection on themselves, and how must they have envied the churches of Macedonia their superior honour, in supporting the Apostles of Christ!

3. It is the dictate of what may be termed natural religion; as it is but common justice that those who labour for others, should be supported by them. Had not God explicitly interposed his authority, nor regulated this subject in divine revelation, but had he only said, now judge of your own selves; does not nature teach you what is right? would it not have been manifest, to every man of common sense and just feeling that if one class of society give themselves to secular duties, and to provide what is useful for this life, and another devote their days to mental and spiritual pursuits, to promote the interests of the soul, those who derive the benefit of the spiritual man's seclusion and studies, should share with him the benefit of their labours and commerce?

To wish that it were otherwise, betrays such a perversion of mind, and such a destitution of all just moral feeling, as is utterly inconsistent with common honesty, apart from all consideration of the nobler impulses of Christian religion. For the flock to desire the advantages of the minister's exertions, his mental solicitude and physical powers, while he receives no benefit from their worldly gains, is as manifestly unequal and unjust, as for the mi-



nister to be supported by their labours, and do nothing for them in return. Few services would be to me either more difficult, or more ungrateful, than to defend sinecures in the church of God. But, against those who plead for what they call a free Gospel, I would pledge myself to prove the propriety of making the ministry a mere emolument without study, and without pastoral care or public instruction. For if a whole people may derive the benefit of one man's labours, and yield him no recompense ; surely one man may be supported by the whole, though he should never devote to them his private moments or his public toils.

I am fully aware, that in apparent opposition to all this reasoning is the practice that prevails among a people who show, in all the intercourse of life, a very correct sense of retributive justice. The body called Quakers are supposed to deny the duty of supporting those who labour in word and doctrine. But, on this point, considerable mistake prevails. The Friends, as they term themselves, do not deny the propriety of providing for those who give themselves to the labours of the ministry, but they actually perform this duty with exemplary liberality and love, wherever it is required. They restrict it, indeed, to the time that the ministers are actually engaged in travelling and preaching, so as to be entirely taken off from secular labours ; for their peculiar views, of a certain special inspiration in public speaking, leading them to consider it unlawful to use previous study, they, of course, suppose, that no more time is consumed in the ministry, than that which is employed in travelling, and addressing the assemblies convened.

For such Societies, as profess not to hold the Quakers' principles, concerning an inspiration in public speaking, which supercedes previous study, and yet make no provision for the support of the ministry, I can devise no excuse. Unless the mischief be counteracted, by the knowledge which other bodies of Christians may furnish, ignorance will soon prove their ruin ; as covetousness or injustice is already their sin and shame.

Let us now consider

II. The mode which should be adopted to attain this instituted end.

In many instances men could wish that God had interposed more specifically, prescribing, by authority, the exact mode in which we should pay our homage at his throne. But, to an attentive observer, it will appear a striking characteristic of the Christian Religion, that it rules by grand general principles, while the Jewish dispensation abounds in minute regulations. Line upon line, precept upon precept, was given to the church in its minority ; just as we rule lines for children, and give exact prescriptions to those whom we cannot trust to exercise any discretion. But now that we are no more minors, under governors and tutors, but have

Lived  
2  
year  
am.  
m  
y



attained that maturity, in which we enjoy *all* the privileges of adoption, the style of instruction and of precept is exchanged, from the minute to the grand, and we are left, as men endued with spiritual wisdom, delicate consciences, and generous affections, to follow out the general principles of the Gospel to all their legitimate extent.

As that paramount authority, which prescribed exactly what should be given to the ancient religion, has not said one word of the precise sum, or peculiar mode by which ministers are to be supported, in the churches of Christ, it is manifest that we are left to free-will offerings—the sacrifice of the heart. Well, indeed, this becomes a religion which touches the heart, in the tenderest place, by saying, “ye know the grace of our Lord Jesus Christ, who though he was rich, for our sakes became poor, that we through his poverty might be made rich!” That every thing was originally voluntary, in the Church of Christ, the New-Testament proves; and that it must have been so, for three hundred years, all may know, from this consideration, that Christ took care to keep his Church, during all that time, entirely separated from the State. Even the supposed law of a community of goods, in the infancy of the Church, at Jerusalem, had no existence. All was voluntary. For Peter says to Ananias, “why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, *was it not thine own?* and after it was sold, was it not in thine own power?” The sin of these persons lay, not in giving only a part of what they had; but in falsely pretending to the honour of the sacrifice of the whole.

It is asserted, and with considerable evidence, that the earliest mode of supporting ministers, was, by contributions at the Lord’s Table. When the Churches celebrated the Holy Supper every Lord’s Day, and in the ardour of their first love, gave liberally to that communion which was then made of goods, as well as of hearts and of privileges; the whole amount was divided into three portions; of which, one was set apart to be distributed by the Stewards among the poor, a second was devoted to the support of the ministry, and the remainder was reserved for the incidental expenditure of the Church.

Whether we adopt this, or any other mode, it must be a maxim with us, that the most voluntary is the best. For this is most in harmony with the genius of our religion, most grateful to the feelings both of the pastor and the flock, and most honourable to that Lord, whose glory is the ultimate end of the institution of the Christian church.

For this reason, I cannot but deeply lament, and seriously protest against the mode of supporting ministers by a seat rent. I readily admit; for it is, indeed, incontrovertible, that, as long as men are at liberty to take a seat, or entirely abstain even from entering our doors, this cannot be called a tax. Yet it has so much

of the appearance of a rate imposed, and is so unequal in its operation, that I most earnestly entreat you to supersede this, as far as possible, by providing for the support of your ministers, chiefly by voluntary subscriptions, in which every one may give according as God has blessed him with property and religion. For your sakes as well as your ministers I urge this change; for it is only in proportion as the support of your pastor is the spontaneous effusion of a grateful heart, anxious to render some kind return for spiritual blessings received, that it secures the approbation and blessing of the Saviour, which is better than life.

(To be concluded in the next Number.)

---

## Biography.

---

MEMOIR OF MR. THOMAS TUCKER.

*Communicated for the Methodist Magazine.*

IT requires no examples of biography to illustrate the truth of the Divine declaration, that *the friendship of the world is enmity with God*. We see it to be so in all the gradations of life—whatever round in the ladder of human depravity the spectator occupies. Rarely indeed does it fall to the lot of a religious paper to record the memoir of one distinguished in the estimation of the world, and at the same time eminent with saints for piety.

Mr. Thomas Tucker, late of Danbury in Connecticut, whose manner of life is now to be noticed, enjoyed no remarkable tokens of civil or military honour, no marked success in his occupation. We utter his name, and deem his memory dear, because he was a Christian. But although he has not been thus singularly distinguished, he has not been abject and forgotten in the community, but has received a merited share of respect from his acquaintances, and realized the happy situation which the pious Agur sought for in his petition, *give me neither poverty nor riches*.

As every one's religious character is more or less interwoven with his pursuits, it may not be superfluous to superadd a few facts regarding the history of himself and the interesting public scenes in which he was concerned.

James Tucker was a native of Gloucester in England. He emigrated to New-York, where Thomas, the seventh son, was born February 9, 1744. Thomas was educated a merchant. The property which his father was enabled to leave him was inconsiderable, and this circumstance stimulated him to act with diligence and fidelity toward his employer. When arrived to years of majority, he commenced mercantile business for himself, and continued it in the city, with some success, until interrupted by the revolutionary war, when he removed his family into the



county of Westchester. He had married Miss Hannah Barton, April 10, 1768, one of the numerous descendants of a Protestant family of that name, which emigrated from France upon the revocation of the edict of Nantz, and settled in that county. Though no man was more attached to the family circle, he did not live retired when driven from his professional employment, but served in the commissary department during a part of the war, never receiving or claiming any thing it is said for his services while in that capacity. His family were often hurried from their lodgings under discouraging circumstances, with the repeated loss of household effects, by the unexpected incursions of the enemy. About the time of the battle at White Plains, he was pursued himself by a party of British lighthorsemen, fired upon, wounded in his arm, and narrowly escaped, his horse being captured. Being compelled again to seek another place more free from alarm, he made Danbury his residence, where, with the interval of a short period on the return of peace, he spent the remaining part of his life. In the winter of 1780, Providence separated Mrs. Tucker from him by her death—an event as mournful as it is to those of decided fortitude, called forth the liveliest sensibilities of his nature—which were met and controlled on the other hand by a humble submission to the Divine will.

Upon the dawn of peace he returned to his native place, again to engage in trade. The British had not then evacuated the city. During the interval between peace and the period of the evacuation, they became guardians of the safety of the city, with power to preserve or destroy private property—and could naturally feel but little apprehensions for a place they were soon to leave in disgrace. Marks of civility and attention frequently passed between the citizens and British officers; but it was not without many suggestions on the part of the occupant soldiery, and strong fears entertained by various citizens, that a designed conflagration would happen on the evening preceding the evacuation. Mr. Tucker personally went to the British commandant, and obtained the countersign, and leave for the inhabitants to form themselves in patrols on the night of the 24th November, to co-operate with the British guards for the protection of the city. A circular was issued for this purpose, requesting among other things that all the citizens would keep awake. On that night a fire did occur, and the anticipated effect resulted, that no alarm was made by the guard stationed in the neighbourhood of the scene. Fortunately it was extinguished by the efforts of the people; the guard replying, when questioned to explain his conduct, that the matter *was of small importance, and no concern of his or his comrades.*

On the next day, Tuesday, 25th Nov. 1783, at one o'clock, P. M. the British left the city; and the troops under the command of Maj. Gen. Knox took possession on the same day. As soon as this was performed, their Excellencies, Gen. Washing-



ton and Gov. Clinton, were met at the Bull's Head in the Bowery by the citizens and military, and were escorted, together with the Lieut. Governor and members of the council for the temporary government of the southern parts of the state, through different streets, to a public house in Broadway, then known by the name of Cape's Tavern. A committee, of whom Mr. Tucker was one, had been appointed to conduct the proceedings on the part of the grateful and joyful inhabitants, and he was the person selected by the committee to prepare and present addresses to those distinguished generals. The procession halted for this purpose at Cape's Tavern, when the following addresses were pronounced, followed by separate replies, which were preserved by Mr. Tucker, and are now before the writer under the proper signatures of their Excellencies.

*"To His Excellency George Washington, Esq. General and Commander-in-Chief of the armies of the United States of America.*

*"The Address of the citizens of New-York, who have returned from exile, in behalf of themselves and their suffering brethren.*

SIR,

"At a moment when the arm of tyranny is yielding up its fondest usurpations, we hope the salutations of long suffering exiles, but now happy freemen, will not be deemed an unworthy tribute. In this place, and at this moment of exultation and triumph, while the ensigns of slavery still linger in our sight, we look up to you, our deliverer, with unusual transports of gratitude and joy. Permit us to welcome you to this city, long torn from us by the hard hand of oppression, but now, by your wisdom and energy, under the guidance of Providence, once more the seat of peace and freedom. We forbear to speak our gratitude or your praise: we should but echo the voice of applauding millions. But the citizens of New-York are eminently indebted to your virtues, and we who have now the honour to address your Excellency, have been often companions of your sufferings and witnesses of your exertions. Permit us therefore to approach your Excellency with the dignity and sincerity of freemen, and to assure you that we shall preserve with our latest breath our gratitude for your services and veneration for your character; and accept of our sincere and earnest wishes, that you may long enjoy that calm domestic felicity which you have so generously sacrificed; that the cries of injured liberty may never more interrupt your repose, and that your happiness may be equal to your virtue.

Signed at request of the meeting.

*Thomas Randall, Daniel Phœnix, Samuel Broome, Thomas Tucker, Henry Kipp, Pat. Dennis, William Gilbert, Sen. William Gilbert, Jun. Francis Van Dyke, Jeremiah Wool, George Janeway, Abraham P. Lott, Ephraim Brashier."*

The answer of General Washington was as follows :

*" To the citizens of New-York who have returned from exile.*

GENTLEMEN,

"I thank you sincerely for your affectionate address, and entreat you to be persuaded that nothing could be more agreeable to me than your polite congratulations. Permit me in turn to felicitate you on the happy re-possession of your city.

Great as your joy must be on this pleasing occasion, it can scarcely exceed that which I feel at seeing you, gentlemen, who from the noblest motives have suffered a voluntary exile of many years, return again in peace and triumph to enjoy the fruits of your virtuous conduct.

The fortitude and perseverance which you and your suffering brethren have exhibited in the course of the war, have not only endeared you to your countrymen, but will be remembered with admiration and applause to the latest posterity.

May the tranquillity of your city be perpetual—May the ruins soon be repaired, commerce flourish, science be fostered, and all the civil and social virtues be cherished in the same illustrious manner which formerly reflected so much credit on the inhabitants of New-York. In fine, may every species of felicity attend you, gentlemen, and your worthy fellow citizens.

GEORGE WASHINGTON."

Perhaps from the elegance of Gov. Clinton's reply, the other papers will not be less interesting than the former.

*" To His Excellency George Clinton, Esq. Governor of the State of New-York, Commander-in-Chief of the militia, and Admiral of the navy of the same.*

*" The address of the citizens of New-York, who have returned from exile, in behalf of themselves and their suffering brethren.*

SIR,

"When we consider your faithful labours at the head of the government of this state, devoid as we conceive every free people ought to be of flattery, we think we should not be wanting in gratitude to your vigilant and assiduous services in the civil line.

The state, sir, is highly indebted to you in your military capacity—a sense of your real merit will secure to you that reputation, which a brave man, exposing himself in defence of his country, will ever deserve.

We most sincerely congratulate you on your happy arrival at the capital of the state. Your Excellency hath borne a part with us in the general distress, and was ever ready to alleviate the calamities you could not effectually remove—Your example taught us to suffer with dignity.

We beg leave to assure your Excellency, that as prudent citizens and faithful subjects to the people of the state of New-York,



we will do every thing in our power to enable you to support order and good government in the community over which you have, by the suffrages of a free and discerning people, been elected to preside.

*Signed at request of the meeting."* (As before.)

To which the Governor thus replied :

GENTLEMEN,

"Accept my most sincere thanks for your very affectionate and respectful address. Citizens who, like you, to vindicate the sacred cause of freedom, quitted their native city, their fortunes and professions, and sustained with manly fortitude the rigors of a long and painful exile, superadded to the grievous calamities of a vengeful war, merit, in an eminent degree, the title of patriots and the esteem of mankind, and your confidence and approbation are honours which cannot be received without the utmost sensibility, or contemplated without gratitude and satisfaction.

To your sufferings and to the invincible spirit with which they were surmounted, I have been witness ; and while I sympathized in your distresses, I have deeply lamented that I had not means to alleviate them equal to my inclinations.

The assurances of your firm support in the administration of government, give me singular pleasure. A reverence for the laws is peculiarly essential to public safety and prosperity under our free constitution : should we suffer the authority of the magistrate to be violated for the sake of private vengeance, we should be unworthy of the numberless blessings which an indulgent Providence hath placed within our reach. I shall endeavour steadily to discharge my duty, and I flatter myself that this state will become no less distinguished for justice and public tranquillity in peace, than it has hitherto been marked in war for rigor, fortitude and perseverance.

Gentlemen—Your kind congratulations on my arrival at this metropolis, after so long an absence, are highly acceptable ; and I most cordially felicitate you on the joyful events which have restored us to the free and uncontrollable enjoyment of our rights. While we regard with inviolable gratitude and affection all who have aided us by their counsel or their arms, let us not be unmindful of that Almighty Being, whose gracious Providence has been manifestly interposed for our deliverance and protection ; and let us show by our virtues, that we deserve to partake of the freedom, sovereignty, and independence, which are so happily established throughout these United States.

GEORGE CLINTON."

All the papers bear date on the 26th Nov. and were probably exchanged on the day succeeding the day they were delivered.

Afterwards, in the year 1784, a decision was made in the Mayor's court in New-York, in a case between Rutgers and Wadding-



ton, which excited considerable interest, and afforded an opportunity for Mr. Tucker's friends to discover in him the strong and unalterable attachment to Whiggism, which he espoused at first. The cause involved the constitutionality of a state law which authorized actions of trespass against such as did not join the enemy, but who injured or destroyed property situate within the enemy's power. The court adjudged the statute to be unconstitutional, and Mr. Tucker was one of the committee who signed a public address to the people of the state, protesting against the arbitrary authority which the court assumed, and the refined distinctions which they made.

Soon after this, Mr. Tucker returned to Danbury to spend the remainder of his days in a country village, where he might enjoy that peace of mind, which the world can neither give nor take away.

His ancestors and connexions were attached to the Church of England, and he was bred to the same persuasion : yet early in life he refused an appointment to the vestry of St. George's Church, in Beekman-street, in consequence of the change of sentiment which he experienced under the powerful preaching of that Calvinistic Methodist, the Rev. George Whitefield. It is well known that when Mr. Whitefield preached in the province of New-York, crowds attended to witness his eloquence ; numbers of whom date the commencement of their scriptural lives at this period. With others Mr. Tucker followed the orator from New-York to different places, and especially into New-Jersey, and became deeply penetrated with a sense of the universality of sin, the necessity of faith and repentance. These impressions never left him. He often said to his pious friends, that if ever he experienced that grace which is offered to all, it was during the time that he enjoyed the privilege of listening to the sermons and prayers of Whitefield.

It was not till the year 1787, that he made a public profession of religion. Then he united himself to the church in Danbury, under the pastoral charge of the Rev. Mr. Langdon. Never before, and not till long after this period, has this town ever experienced any signal revival, but distracted with sectarian jealousy and the innovation of \* Sandemanism, the little flock was cheered not by large additions, but by the accession of individuals only. Mr. Tucker lamented the want of Christian animation in the church : he was acutely sensible of the nature of his profession, and of the manner in which the duties of it should be discharged. He lamented his own evil propensities when he counselled his friends, and never pressed the subject of religion when repulsive to the hearer. On this subject he believed much to depend on

\* Mr. Robert Sandeman died in this town. On his monument it is recorded that he died *in the faith of continued opposition to all sorts of men—that he contended that the bare work of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God.*

the force of example, under the blessing of heaven ; that in the exercise of *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, consisted the excellence of the Christian spirit.*

At length, in the year 1803, a revival occurred in the Society under that faithful steward, the Rev. Mr. Ward. Many and precious were the drops of mercy which now distilled from heaven upon this dry and thirsty land. The season was arrived which developed the charities of the truly benevolent believer, and enabled him to demonstrate the sincerity of his profession. Mr. Tucker was an active and useful attendant at evening meetings. Seldom was his place vacant upon Wednesday and Saturday evenings in the village schoolhouse, from the year '87 to the end of his life. But especially during that season of grace we are now speaking of, he would frequently collect a small number of pious people at his own house for devotion, encouraged with the accompanying promise, where two or three are gathered together, there I will be with them and bless them. Such was the sanguine nature of his temperament, that whatever he undertook, he engaged in with warmth and vehemence. The concerns of immortality diminished none of his ardour. In his addresses to the throne of grace upon such occasions, he was peculiarly fervent, tender, and pathetic. Overcome with his subject, the feelings of his heart often interrupted his utterance, and suffused his countenance with tears. Nor did the repetition of this duty diminish his sensibility. In the discharge of it he delighted to join with others, and in the efficacy of it had great confidence, when offered by spiritual minds. If his views and love of spirituality were more conspicuous at this time, they were yet uniformly the same. There was a never ending desire, impressed upon every avenue of his heart, resembling that of the Psalmist, *as the hart panteth after the water brooks, so panteth my soul after thee, O God.*

(To be concluded in the next number.)

---

## Scripture Illustrated.

---

*From the Christian Register.*

### SOCRATES AND ST. PAUL.

MR. EDITOR—Professor Everett, in his admirable *Lecture on Athens*, delivered 26th Sept. (to aid in the erection of a building for the reception of the Panorama of Athens, presented to Harvard University by Mr. Lyman) described Areopagus or *Mars Hill*. He said this eminence was now about fifteen feet high ; that on it was formerly held the Court of Areopagites, which had cognizance of offences committed against the gods ; that for this



reason St. Paul was carried before this tribunal. He said there was a platform on the brow of the hill, whereon the judges sat, in the open air, the audience being on the ground below. He took occasion to say that Bishop Sherlock had finely contrasted the appearance of Socrates and St. Paul at that court of judicature, when arraigned for the same offence, showing the superiority of the apostle over the philosopher. I send you the extract so pertinently referred to. It is found in Vol. 1. Discourse 4, of Thomas Sherlock, D. D. Lord Bishop of London. The text is 1 Cor. i. 21—‘For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.’

‘We have an account of the speculative opinions of many of the wise men of Greece preserved to us in authors of great credit; but of their practice and personal behaviour in life, little is said; which makes it hard to judge how far their own practice and conduct was influenced by their opinions, or how consistent they were in pursuing the consequences of their own doctrines. The case might have been the same with Socrates, had not a very particular circumstance put him under a necessity of explaining his conduct and practice with respect to the religion of his country. He had talked so freely of the heathen deities, and the ridiculous stories told of them, that he fell under a suspicion of despising the gods of his country, and of teaching the youth of Athens to despise their altars and their worship. Upon this occasion he is summoned before the great court of the Areopagites; and happily the apology he made for himself is preserved to us by two of the ablest of his scholars, and the best writers of antiquity, Plato and Xenophon; and from both their accounts it appears that Socrates maintained and asserted before his judges, that he worshipped the gods of his country, and that he sacrificed in private and in public upon the allowed altars, and according to the rites and customs of the city. After this public confession, so authentically reported by two so able hands, there can be no doubt of his case. He was an idolater, and had not, by his knowledge and ability in reasoning, delivered himself from the practice of the superstition of his country. You see how far the wisdom of the world could go: give me leave to show you what the foolishness of preaching could do in the very same case.

‘St. Paul was in the same case: he was accused in the same city of Athens of the same crime, that he was a setter forth of strange gods; and before the same great court of Areopagites he made his apology, which is likewise preserved to us by St. Luke in the seventeenth chapter of the Acts. We have then the greatest and the ablest among the wise men of Greece, and an apostle of Christ, in the same circumstances. You have heard the philosopher’s defence, that he worshipped the gods of his country, and as his country worshipped them. Hear now the apostle:



‘Ye men of Athens,’ says he, ‘I perceive that in all things ye are too superstitious : for, as I passed by and beheld your devotions I found an altar with this inscription—TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you : God that made the world and all things therein—this God,’ he tells them is not worshipped with men’s hands, as though he needeth any thing. Nor was the Godhead like unto gold, or silver, or stone, graven by art and man’s device. He then calls upon them in the name of this great God, to repent of their superstition and idolatry, which God would no longer bear ; ‘because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.’

Which of these two, now, was a preacher of true religion ? Let those who value human reason at the highest rate determine the point.

---

## The Attributes of God Displayed.

---

*From the London Methodist Magazine.*

### ACCOUNT OF THE GEYSERS, OR BOILING SPRINGS, IN ICELAND.

“Smooth to the shelving brink a copious flood  
Rolls fair and placid ; where collected all  
In one impetuous torrent, down the steep  
It thundering shoots, and shakes the country round.  
At first an azure sheet, it rushes broad ;  
Then whit’ning by degrees, as prone it falls,  
And from the loud-resounding rocks below,  
Dash’d in a cloud of foam, it sends aloft  
A hoary mist, and forms a ceaseless shower.”

---

Deum namque ire per omnes  
Terrasque tractusque maris, coelumque profundum.

---

VIRG.

THE Geysers in Iceland are a natural curiosity, which cannot perhaps be equalled in any other country of the globe. These springs are situated on a mountain called Laugerfel, of no great elevation, rising only 310 feet above the current of a river that runs at its foot. It is entirely surrounded by a morass extending on every side. On certain mounds are the apertures of boiling springs, from some of which issue spouts of water from one to four feet in height ; while in others the water rises no higher than the top of the basin, or gently flows over the margin. The fountain that is alone, by way of distinction, denominated the *Geyser*, is situated at the farther extremity of this collection of springs, at the distance of half a quarter of a mile from those at

which you first arrive. "On reaching the top of this mound," says a certain traveller, "I looked into the perfectly circular basin, which gradually shelved down to the mouth of the pipe or crater whence the water issued. It was not possible now to enter the basin, for it was filled nearly to the edge with water the most pellucid I ever beheld. At eight o'clock I heard a hollow, subterraneous noise, which was thrice repeated in the course of a few moments. It exactly resembled the distant firing of cannon, and was accompanied each time with a perceptible, though very slight shaking of the earth; almost immediately after which the boiling of the water increased, together with the steam, and the whole was violently agitated. At first the water was rolled without much noise over the edge of the basin; but this was almost instantly followed by a jet, which did not rise above ten or twelve feet, and merely forced up the water in the centre of the basin, but was attended with a loud roaring explosion. Some one or other of the springs was continually boiling, but none was sufficiently remarkable to take my attention from the *Geyser*, by the side of which I remained nearly the whole night, in the anxious but vain expectation of witnessing more eruptions. It was not till eleven on the following morning that I was apprised of the approach of one by subterraneous noises and shocks of the ground, repeated several times, at uncertain, though quickly recurring intervals. I could only compare them to the distant firing of a fleet of ships on a rejoicing day, when the cannon are sometimes discharged singly, and sometimes two or three almost at the same moment. I was standing at the time on the brink of the basin, but was soon obliged to retire a few steps by the heaving of the water in the middle, and the consequent flowing of its agitated surface over the margin, which happened three separate times in about as many minutes. I had waited here but a few seconds when the first jet took place, and that had scarcely subsided before it was succeeded by a second, and then by a third, which last was by far the most magnificent, rising in a column that appeared to reach not less than ninety feet in height, and to be in its lower part as wide as the basin itself, which is fifty-one feet in diameter. The bottom of it was a prodigious body of white foam; higher up, amidst the vast clouds of steam that had burst from the pipe, the water was seen mounting in a compact column, which, at a still greater elevation, burst into innumerable long and narrow streamlets of spray, which was either shot to a vast height in the air in a perpendicular direction, or thrown out from the side diagonally to a prodigious distance. The excessive transparency of this body of water, and the brilliancy of the drops as the sun shone through them, considerably added to the beauty of the spectacle. It was my custom, during my stay at this place, to cook my provisions in one or other of these boiling springs. Accordingly, a quarter of a sheep was put into the



Geyser, and Jacob (our traveller's servant) left to watch it, holding it fastened to a piece of cord, so that as often as it was thrown out by the force of the water, which very frequently happened, he might readily drag it in again. The poor fellow, unacquainted with the nature of these springs, was a good deal surprised when he thought the meat nearly cooked, to observe the water in an instant sink down and entirely disappear, not rising again till towards evening. We therefore were obliged to have recourse to another spring, and found that in all it required 20 minutes to perform the operation properly. The next eruption of the Geysers was a very magnificent one, and preceded by more numerous shocks of the ground, and subterraneous noises, than I had witnessed. The whole height to which the greatest jet reached, could not be so little as a hundred feet. The width of the stream is not easily determined by the eye, on account of the steam and spray that enveloped it. Previous to this eruption, Jacob and myself amused ourselves with throwing into the pipe a number of large pieces of rock and tufts of grass, with masses of earth about the roots, and we had the satisfaction to find them all cast out at the eruption. Standing sometimes with our backs to the sun, and looking into the mouth of the pipe, we enjoyed the sight of a most brilliant assemblage of all the colours of the rainbow, caused by the decomposition of the solar rays passing through the shower of drops that was falling between us and the crater."

---

## The Grace of God Manifested.

---

*For the Methodist Magazine.*

MEMOIR OF MISS LYDIA B. LEAVITT, OF PORTSMOUTH, N. H.

IN writing the memoirs of those who have been brought to the knowledge and enjoyment of God, we have often to trace their steps through the giddy rounds of fashionable mirth and scenes of gaiety and folly, where the mind has been lost to a sense of religious principle and duty; and not unfrequently to record such instances of unrestrained indulgence of sinful propensity, as has laid the foundation of deep and lasting repentance in their own bosoms, and of regret and trouble in the hearts of their connections. But the subject of the following short memoir was of a different character. She was one who, like Obadiah, feared the Lord from her youth; and hence she was preserved from most of the snares and excesses of youthful folly and dissipation.

Miss Lydia B. Leavitt was the daughter of Col. Gilman Leavitt, Portsmouth, N. H. She was born in the year 1798, and died

July 16, 1821, in the 23d year of her age. Seldom does it fall to our lot to record the virtues of one so amiable, so truly pious and exemplary. Had she not in life been an ornament to her Christian profession, and left an example worthy of being copied, we should not have felt as we now do, that it was a duty incumbent on us thus to preserve her memory for the edification of the church, of which she was a useful and beloved member, and for the benefit of youth in general.

She appears to have possessed a very tender and delicate mind, naturally thoughtful, and much inclined to reading and reflection. From her infancy, it has been observed by her family relatives, she has manifested a scrupulous regard to truth; so that it is not recollected that she ever told an untruth. She seldom needed reproof or correction; and if at any time reproof was given with marks of parental disapprobation, it produced such excessive grief as to render it necessary to be extremely cautious as to her general treatment. She also possessed a mild and peaceable disposition, and was not a little remarkable for her patience under circumstances of deprivation, trial, and affliction. But however she might have been endued with many mental excellencies, and acquired accomplishments, to render her estimable and beloved; it was early piety which sanctified, and gave an inestimable value to her character.

Her family attending the Episcopal Church, she was *confirmed*, and attended the Church services and the holy communion. She appears to have been very early and frequently under the operations of the Spirit of God, and was much in the habit of making serious reflections on the passing occurrences of providence, on hearing the Gospel, and on seeing its ordinances administered. These reflections, with her views and feelings on religious subjects, are to be met with in most of her letters written to her young female friends; a few extracts from which, we doubt not, will be read with interest, and will furnish the best views I can give of her general character.

When about fifteen years of age she writes thus, after mentioning several cases of sickness and death: "When so many are sick and dying around us, should it not remind us of our own end? Perhaps we shall be called next,—are we prepared? If we are, it will be well with us; if not, why do we sit still? Let us arise, and delay no longer; for death may be near. Perhaps you will say 'Lydia has forgotten herself.' No, I have not. I am writing to one for whose spiritual, as well as temporal welfare, I am interested. I long to have you love God; who is so worthy of our love as our Maker? How hard must be our hearts not to love Christ, who, for the love he had for us, suffered and died an ignominious death. It was our sins that crucified the Lord of glory. O my friend, do taste and see how gracious the Lord is; he is infinitely gracious, he is willing to receive the greatest of sinners.



Fly then, my dear friend, to Christ without delay, for he is standing with open arms to receive you. If you go to him you will never be sorry. Oh, what are the pleasures of this world, when compared with those of religion? They are nothing but vanity."

On another occasion she writes thus: "I do feel that life is short. In a moment I may be called to exchange worlds. Happy should I feel if I could say, I am prepared to meet my God whenever he should be pleased to call for me. God has long been sparing us, long reaching out to us the hand of mercy. Shall we, can we be so ungrateful? Shall we dare disobey his commands, who is able to destroy the soul and body for ever? Do we not daily feel that there is no peace, no happiness to be found in the world? Why then not seek it where it is to be found? We see those who are interested in Jesus are happy. They speak of the goodness of their God, and show by their happy countenances that they possess something that the world knows not of. O that it were in my power to say something to impress you more with eternal things. O the love of Christ, it is wonderful! And can our hearts remain unmoved at such love? O let us resolve to spend the rest of our days in his service."

The following serious reflections are made on hearing a sermon from Isaiah xxxviii, 1. 'Set thy house in order, for thou shalt die, and not live.' "It has been some time since my heart has been so much affected. O my dear friend, are we prepared to die? Are our hearts renewed by the Holy Spirit? Have we chosen the one thing needful? Are we the friends of God, or of the world? These are questions which ought to be asked by every one. Is it not strange we should spend so much of our time in frivolous pursuits? O let us devote much of our time to prepare to meet the king of terrors. He may come in an hour we look not for him. Let us flee the wrath to come."

(To be concluded in the next number.)

---

## Miscellaneous.

---

JEREMY TAYLOR, BISHOP OF DOWN.

THIS eloquent prelate, from the fertility of his mind, and the extent of his imagination, has been styled the Shakspeare of divines. His sermons abound with some of the most brilliant passages, and embrace such a variety of matter, and such a mass of knowledge and learning, that even the acute Bishop Warburton said of him, 'I can fathom the understandings of most men, yet I am not certain that I can always fathom the understanding of Jeremy Taylor.' His comparison between a married and single life, in his sermon on the blessedness of the married, is rich in tender sentiments, and exquisitely elegant imagery. "Marriage," says the bishop, "is the mother of the world, and preserves kingdoms, and fills cities, churches, and even heaven itself. Celibacy, like the fly in the heart of an apple, dwells in a perpetual sweetness; but sits alone, and is confined, and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labours

and unites into societies and republics; and sends out colonies and fills the world with delicacies; and obeys their king, keeps order, and exercises many virtues and promotes the interest of mankind; and is that state of things to which God hath designed the present constitution of the world. Marriage hath in it the labour of love and the delicacies of friendship; the blessings of society, and the union of hands and hearts. It hath in it less of beauty, but more of safety, than a single life; it is more merry and more sad; it is fuller of joys and fuller of sorrow; it lies under more burdens, but is supported by all the strength of love and charity; and these burdens are delightful."

### PARENTAL DUTY AND RESPONSIBILITY.

THE education of children forms such an important part of duty, binding on all parents, masters, teachers and guardians, that we are glad to find the subject has attracted the attention of some of our correspondents. Although the variety of matter necessarily admitted into the pages of our magazine precludes any long dissertations upon particular subjects, yet the deep interest which ought to be felt for the temporal and eternal happiness of that part of community which is soon to enter upon the theatre of life, and the pertinent remarks contained in the following communication, induce us to devote a few more pages to this interesting subject. We most ardently hope that these remarks may awaken that attention to this all important theme, as shall call forth, not only the sympathies of mothers and fathers, but also the talents of those who wish well to posterity, to urge home on the consciences of our readers the necessity of discharging the duties here recommended with all fidelity and vigilance.

*To the Editor of the Methodist Magazine.*

Dec. 10, 1821.

SIR,

HAVING perused in your last number of the magazine an interesting piece on family religion, I find it almost impossible to conceal the grateful emotions it excited in my breast. Long has the subject occupied my mind, and I have ardently desired some hand, able to do it justice, might undertake it. At length I see the liberal donation cast into the public treasury to increase the fund of religious and moral improvement. May the Lord make it a lasting blessing to his people! To amend that piece is not my intention, but I see such a field opening before me, that I cannot deny myself the privilege of attempting to cast in a little seed, for the benefit of the rising generation.

The design of this, more particularly, is to awaken in the breast of every parent, teacher, and guardian, an increasing zeal for the improvement of the youth entrusted to their care. I greatly rejoice that the bright and Morning Star has shed its effulgent beams upon heathen lands, and that successful exertions are made in disseminating divine truths abroad, and that many are turning from their idolatry to the worship of the true God; but my heart is pained and my eyes run down with tears, when I look around and see thousands sitting under the solar rays of the Sun of Righteousness insensible to their vivifying power. Alas! shall we dwell with horror upon pagan idolaters, and earnestly pray for their emancipation from the chains of slavery, and forget ourselves and our neighbours? Behold our cities, villages, and the remoter parts of our civilized world, crowded with souls, who, if they worship not stocks and stones, are nevertheless destitute of the knowledge of Jesus Christ, and therefore worse than pagans. But much of this is to be attributed to the coldness of believers, and the want of that true Christian philanthropy which breathes universal love to mankind. Lukewarmness among professors of religion is enough to make infidels of a nation; and it is to be feared that the enemy has already taken an advantage of our supineness, and laid a foundation for future evils. It is high time the Christian world were awakened from their lethargy, and their garments shaken from the dust. Behold the Judge standeth at the door! But for us, who profess religion, there is no apology. If we do not exhibit those features of character which distinguish the disciples of Jesus from the children of the world, great will be our condemnation. And are there not many examples among us which stand as beacons to warn us to take heed lest we fall? What can



be done to oppose the flood of iniquity which seems pouring in upon us from various quarters, and which threatens destruction to immortal souls? I see no prospect of stopping its progress until all professors of religion feel the responsibility of their station, and show by their holy lives, that the charms of this world have no dominion over them. But does our appearance manifest it? Are not our houses as gaily furnished, tables as richly loaded, and apparel as costly, if not as gay, as the mere men of the world? Are our hearts made to call the poor for the purpose of feeding them? Well may the ungodly say to some of us, "Physician, heal thyself!" O what an awful responsibility rests upon us who profess to understand the word of God more clearly, and to enjoy more privileges than others! Might not our Saviour weep over some of us as he did over Jerusalem? Let no persons excuse themselves; however obscure their situation, that they have nothing to do. The love of God is an active, energetic principle, and always inspires true zeal for His cause. But our hopes for the future prosperity of Zion are chiefly centered in the rising generation; to them therefore, our attention ought principally to be directed; for if they are neglected, what are we to expect? A state of barbarism, yea, what is worse, of open infidelity. And yet we have reason to fear, that already many tender minds have received such impressions, from improper conduct, as will give them a wrong bias through life. It is indeed often said, that children of religious parents are worse than others. This, however, is not the case, for the natural turpitude of all hearts are alike; though we have a right to expect a brighter exhibition of moral virtues from those educated in the strict observance of the duties of our holy religion, than from those whose education is entirely neglected. But the majority of our children give but poor evidence that they are better taught than others. How often is that plausible objection raised, *we cannot convert them*. Truly; but if you use the means, God has promised to bless them. And to urge this duty with greater force, you should recollect that He will most assuredly require the salvation of their souls at your hands; for He has placed them under your care to fit them for His service. Oh, that every parent might feel this truth, and that those pledges of divine favour which are lent to contribute to their felicity in this vale of tears, are also immortal; and that they have it in their power so to mould and form their minds that they may be useful here, and happy hereafter.

Let no persons, however exalted in station, or dignified in character, think that they come down from their eminence to suit the capacity of a child. This very child who is softened by the condescension of your manners, if blended with wisdom and affection, may yet have the germ of thought, by the direction you have given it, so to expand that it may shoot forth in all the fragrance of a lovely blossom, and ripen into the most delicious fruit.

Those who possess the above happy talents would do well to exert them, and those who possess them not, would find themselves amply repaid in striving to acquire them. Early impressions are allowed by all to be the most lasting. Prejudices and habits formed in childhood, are seldom, if ever, eradicated; and who can boast of being perfectly free from the errors of early education. Many, indeed, who fill important stations in life, have been heard to confess that they found it extremely difficult, notwithstanding many years of experience and deep study, to detach their minds from those incorrect ideas, formed at an early period. With what caution then ought we as Christians, to regard our words and conduct, before children, and be careful to exhibit before them those moral and Christian virtues, which represent religion in the most beautiful and engaging form; avoiding all that harshness and austerity which terrifies the youthful mind, and prevents it from desiring an object which presents, through the unhallowed medium of a morose temper, nothing but sullenness and gloom! Sprightliness and vivacity generally mark the period of youth, and to suppress those lively emotions entirely, would be doing violence to the finest feelings of nature. Wise instruction will give them their proper direction, by presenting Christianity in such a pleasing garb as to render it an object worthy of pursuit, possessing all those attractions which are calculated to engage their minds. It requires, indeed, no small degree of skill

—— To teach the young idea  
How to shoot, to pour the fresh instruction o'er the mind;  
To breathe the enlivening spirit, and to fix  
The generous purpose in the glowing breast——

and to remove the difficulties which lie in their way of mental improvement. The education of a child commences in its mother's arms. There it begins to unfold

those affections which are to mark its future life. And mothers especially have it in their power to suppress, in some degree at least, those malevolent passions of nature, and to excite benevolent desires, in the first dawns of reason. Virtuous habits might be more easily acquired than mankind in general imagine, if this period of our existence were attended to with greater care. How many hours of childhood run to waste for the want of seasonable instruction. The minds of children are always active. They think, they reason, and are soon able to detect false appearances and slight deviations or improprieties, even in their parents; and were it not for the plain contradiction manifested many times between the profession and practice of parents, children would be more frequently drawn by the force of example to embrace that religion whose transforming power has moulded the rough dispositions of their parents into the mildness of doves. But upon mothers devolves the highest responsibility. They have the pre-eminence over their husbands, as it respects forming the disposition and habits of their children. Over the infant which twines round their necks like a vine to the branch, and the child lisping the words which drop from their tongues, to those of maturer age, they possess a controlling influence. Their affections, their hearts, and their desires, are in a measure open to their inspection; undisguisedly they behold the springs which move them to action! Oh ye mothers! I address you with warmth, because I feel the importance of my subject. I see you placed by God as guardian angels to those little cherubs which entwine around your hearts, and call forth the exercise of those maternal affections which so eminently distinguish you in life. Did you but know how many tears of sorrow and bitter stripes you might save your children by teaching them timely subjection, you would guard their tender minds with greater vigilance. It is true, that many children are so engaging, that even their little faults appear interesting; but the time is coming, when those sallies of wit and temper, if allowed to predominate, will become so habitual, as to confirm the erroneous opinion that God had given them dispositions beyond the control of reason and grace. Oh, charge not your Maker with this cruelty! You indeed occupy a station more responsible than you are aware of. Although apparently buried in the private scenes of domestic life, with no other counsellor but your companion, yet you have it in your power, by the exertion of one single talent, to do much good or ill to mankind. That child who looks up to you for protection, and which you so tenderly nourish, may, by your efforts, become a shining character, and fill up a department in society which may influence thousands to follow that virtuous conduct which your bright example inspired him to imitate. We have, alas! too many instances of the deleterious effects of pernicious examples, which have poisoned society by their baleful influence.

May the Lord preserve the rising generation from such unhappy tendencies! It requires much wisdom to bring the youthful mind under godly discipline. To accomplish this, we must avoid the extremes of excessive indulgence and unjust severity; and unless this point is gained, prayers will be lost, and little success can be expected to result from the wisest instructions. Parents who are occupied in the busy pursuits of life, have, it is true, but few hours to devote to their tender offspring, and mental improvement escapes their observation; but notwithstanding this may afford them some apology, did they feel as much for the precious gem as they do for the casket which contains it, they would frequently find opportunities, even when their hands are employed, to drop some moral and religious truths, which might so impress their minds as never to be erased from their memories. Oh, may those who have the cause of the glorious Redeemer at heart seek for that wisdom which is profitable to direct.

---

REMARKS ON THE "CHRISTIAN'S VADEMECUM," BY DR. HOOPER CUMMING, OF ALBANY.

*To the Editor of the Methodist Magazine.*

REV. AND DEAR SIR,

ATTRACTED by the celebrity of the author, I lately procured a copy of the "Christian's Vademecum," by Dr. Hooper Cumming, of Albany; and understanding from a friend that this production procured for the author his honorary title of D. D., I began to read it with more than ordinary attention. With the



merits of the work in general, and with the manner of its execution, I have nothing to do. These are questions which I leave to be determined by the college from which the author has received his title.

The work, as might have been expected, is decidedly Calvinistic; and shows the doctor to be familiar with the writers of the Geneva school, as he has crowded what are thought their most potent arguments into his little book. But though the Calvinistic aspect of the work be a sufficient reason why the friends of a more rational and consistent scheme should not spend their money in purchasing, nor their time in reading, the Vademecum of Dr. Cumming, yet, sir, this is not the ground of my present address to you, and to the public through the medium of your excellent Magazine.

In his article on "Total Depravity," Dr. Cumming introduces a quotation from a divine, as I suppose, of the name of GRIFFIN; in his introduction to this quotation he passes a very exalted, and, for any thing I know to the contrary, a very just encomium upon the character and eloquence of his author. But, sir, while I allow the doctor to have done no more than justice to the character and eloquence of Griffin, I must be admitted at the same time to say, that either he has *overrated* his ministerial usefulness, or he has underrated that of the preachers of the Arminian school. Page 59, speaking of Griffin, Dr. C. says, "A man who has probably been instrumental in converting more souls to the Lord Jesus than any preacher in our country, and than all the Arminians who have breathed since the time of Wesley, or shall exist until his destructive dogmas are obscured for ever by the light of the Millennium."

If Griffin be now living; if the Vademecum should fall into his hands; and if he be possessed of all the piety which the doctor's eulogy ascribes to him, he will not thank the doctor for the comparison which he has drawn between the success of his labours and the labours of the whole body of Arminians who have breathed since the time of Wesley, and who may yet live.

In page 224, our author tells us who are intended by the appellation *Arminians*, they are such as differ *widely and materially* from the *abettors of Calvinistic truth respecting the five points*. The doctor has stated and defined what he calls the five points, as believed by the Arminians, but, in the opinion of some firm friends to Arminianism, not with the accuracy which candour and truth would have done. However this may be, it is certain, that in the doctor's account of Arminians, we justly include, not only the Methodists, but also the Protestant Episcopal Church, the General Baptists, and the whole body of Quakers, both in Europe and America. And what strikes me with amazement is, that Griffin should have "been instrumental of converting more souls to the Lord Jesus" than all the clergy and public speakers of those large and respectable denominations, and yet should be so little known as a Reformer.

But, perhaps, under the appellation of Arminians, Dr. C. intended only that portion of the Arminians who are known under the name of Methodists; this conjecture receives confirmation from the consideration that he has taken the liberty to mention the name of the venerable father and founder of Methodism. The name of John Wesley, sir, must ever be associated with all that is learned, and wise, and pious, and rational, and indefatigable, and useful. From his legitimate biographers, Coke and Moore, down to the scurrilous and sarcastic Southey, we find no attempt to deny the extensive, (pardon the expression, sir,) the unprecedented usefulness of Wesley! No; to depreciate and undervalue the labours of that great and apostolic man has been left to Dr. C. "Minister of the Third Presbyterian Church, Albany."

But to return: we will understand the doctor to say, that Griffin has "probably been instrumental of converting more souls to the Lord Jesus," than all the preachers in the Wesleyan Methodist Connexion, "who have breathed since the time of Wesley."

I freely acknowledge that there are difficulties attending an accurate estimation of Methodist ministerial usefulness. However, if the different sects, not excepting the Presbyterians, who have reaped the fruits of the labours of Methodist ministers, would render a faithful account, the difficulties would be greatly diminished; this, however, is not to be expected, particularly from men of Dr. Cumming's stamp.

If my information be correct, the number of souls in the Methodist Societies throughout the world is about *half a million*. And it is presumed that these are, in general, the subjects of converting grace; at least, the writer of this presumes

they would be deemed such by Dr. C. if they belonged to "The Third Presbyterian Church, Albany." By reference to the General Rules, it appears the Methodist Societies were first instituted in the year 1739, which, subtracted from the present year 1821, marks their existence eighty-two years. During this period more than two generations have been swept from the theatre of time. Making ample allowance for the gradual progression of Methodism, we may easily perceive that the Methodist Societies must have lost by death alone at least two hundred thousand members. This number, added to the half million in regular standing, marks the fruit of Methodist ministerial labour seven hundred thousand souls. This seems a large number of conversions to have been effected by the labours of one man, and yet Dr. Cumming tells us that Griffin "has probably been the instrument of converting more souls to the Lord Jesus than all the Arminians (Wesleyan Methodist preachers) who have breathed since the time of Wesley!"

But, sir, this is not all: Dr. C. has penned a prediction measuring the extent of the future usefulness of Methodist preachers; for he adds, Griffin "has probably been instrumental of converting more souls to the Lord Jesus than all the Arminians" (the Wesleyan Methodist preachers) who "shall exist until his (Wesley's) destructive dogmas are obscured for ever by the light of the Millennium." Whether Dr. C. be in possession of documents calculated to give him accurate views of the future probable usefulness of the Methodist ministry, I know not; but conclude, that a knowledge of the single fact, that the Methodists have added to their number, in America alone, upwards of forty thousand in the two years last past, is sufficient to influence the sober and reflecting to express themselves with more caution than Dr. Cumming has done.

On an average, the Methodist Societies have doubled every eleven years: hence, if allowed to calculate by this precedent, in the year 1942, that is, in the space of one hundred and twenty-one years, their number will be (calculating the present number to be half a million) one thousand and twenty-four millions; full the number of souls that now inhabit our world! As Dr. C. appears to allow that Wesleyan Arminian sentiments may continue until obscured by the light of the Millennium: as the present rapid increase of Methodism seems to indicate that the light of Dr. C.'s Millennium is not nearer than the year 1942: and, as in the space of one hundred and twenty-one years all the inhabitants of our mundane sphere may be Methodists, so, it appears, Griffin "has probably been instrumental of converting to the Lord Jesus more souls than" have really existed in our world for more than two centuries! This, sir, is, I think, a fair conclusion from Dr. Cumming's assertion.

A friend, on reading the statement of Dr. C. on which these remarks are founded, suggested the thought, that, probably the doctor did not believe that a Methodist can be the subject of converting grace. If this suggestion should be true, I shall think still less, and all acquainted with Methodism will think still less, of the doctor's candour and catholicism. But as he has not expressed himself in so many words, it would be ungenerous to represent his statement in this point of view. I think it not improbable that the doctor's jealousy of the rising interest of Methodism, and his intercourse with persons of his own temper, have given birth to his unhappy and uncharitable attack on a respectable and unoffending body of professing Christians; and, that a little more reflection, with a better knowledge of the Methodists, may enable him to treat them with less manifest disrespect in future.

How true is the saying, "To err is human:" even a Doctor in Divinity, under the influence of bigotry, or party spirit, may utter or pen a mistake. Had Dr. C. submitted his work to the inspection of a candid and moderate friend, before it was committed to the press, the probability is that friend would have prevailed on him to expunge the statement which has caused these remarks, and some other statements of a similar kind.

Judging these remarks due to the cause of Methodism, I send them for insertion in your Magazine. If your views be in unison with mine, their early appearance will greatly oblige, Rev. and Dear Sir,

Yours,

A METHODIST.

Albany, Nov. 24, 1821.



## Religious and Missionary Intelligence.

### PROGRESS OF RELIGION AMONG THE WYANDOTT INDIANS AT UPPER SANDUSKY.

*To the Editors of the Methodist Magazine.*

New-York, Nov. 29, 1821.

DEAR BRETHREN,

HOPING that the following extract of a Letter from Rev. James B. Finley, Missionary to the Wyandott and other Indians, may be a source of satisfaction and encouragement to the friends of Christian Missions, I have thought proper to submit it to you for publication in the Magazine.

J. SOULE.

Upper Sandusky, November 4, 1821.

“DEAR BROTHER,

Before these lines reach you, it is probable you will have information of my appointment as Missionary to the Indians the present year. I left my dwelling on the 8th of October with two wagons loaded with our household goods, farming utensils, and other needful apparatus, to commence a Missionary School among the Wyandott Indians, with a design to embrace any of the neighbouring nations to which we may obtain access. After driving hard for eight days, I arrived at this place on the 16th, and immediately commenced building me a small house for present accommodation, as a shelter from the storm and cold. By constant labour I have already made this habitation pretty comfortable : and although I am in the midst of savage men, and very much fatigued by hard work, yet the Lord is with me, and I have enjoyed some precious moments both in public and private. I feel much drawn out in prayer to God for the universal conversion of this people. I have tried to preach to them three sabbaths, and our meetings have been gracious seasons. *Scuteash*, a chief of the Big-Turtle tribe, is our class-leader, and last sabbath while he was speaking to the class, the Lord poured out his blessed Spirit, and we had a season of sweet refreshing from his presence. One of the old sisters, who has been much afflicted, said to me, ‘Dear brother, I thank the Lord that you have come to us once more,\* and I thank the Great Spirit that He sent you, that I might hear once more the blessed word. It has given me much strength. And now my soul is full of love to Jesus and his people—my sickness is all nothing, and I am now ready to die : all that hinders me is my children—I am afraid they will be lost for ever.’ She then began to exhort them to seek the Lord *now* ; for *now*, said she, is the best time.

\* See Methodist Magazine for Jan. 1820, p. 34, and also for Nov. p. 431.

Through bad management some difficulties have arisen ; but I have no doubt but I shall be able to have all difficulties adjusted and amicably settled. The prospect of being extensively useful to these children of the forest is truly pleasing. They are prepared to receive the instructions of religion, and almost universally willing that I should have their children to instruct. I have no doubt but if I had the means to commence with, I could within two months have fifty scholars. I have commenced a small school with fourteen of these native children. They learn fast, and can speak the letters plain, and will soon be able to speak English.

The Senecas wish to put under our care and tuition fifteen or twenty of their children, and some of the Wyandotts who are poor and living in Canada, wish to send theirs also. Four of the chiefs have given me liberty to enclose as much ground for a farm as I please, and I can have the use of their saw-mill to cut plank, or any privilege I want for the benefit of the institution. In a word, my dear brother, I believe the Lord has opened a great and effectual door to the Methodist Episcopal Church to do this people good, and to extend its Missionary labour, and the knowledge and praise of the Saviour's name.

To put this establishment into complete operation, it will require for the first year between two and three thousand dollars. But probably after the first year one third of this sum will support the institution. It is my most ardent desire and prayer to God that He would open the hearts of our brethren and friends to *lend Him* this small sum. If I had only the money which even the Methodists in your city, not to say in America, consume in smoking segars, chewing tobacco, and in other unnecessary expenditures, how many of these poor little naked savages could I feed, and clothe, and learn to read the word of God ! O send over and help us ! For the sake of Christ and the souls of this people get help from those who have to spare !—Dear brother, I shall depend much on your exertions. Your last letter to me was one of the instruments that placed me in this forest. I am now in need of funds ; but am still pressing on. I want to grasp all these children ; and learn the girls to knit, sew, spin, weave, and the art of housewifery ; and the boys agriculture ; and all of them to read the Holy Scriptures, and serve the true God. This I know is a hard task ; but by the grace of God, and the help of His friends, I shall succeed. I know I have the confidence of these Indians.—God has opened my way, and I now see nothing to hinder my success but a failure of means and labour. I am determined by the help of God not to stop at this nation, but to visit the Delawares, Senecas, the Tawways, and Chippaways. The two last live at Checanga, three hundred miles from this place. My interpreter can talk all the tongues, and the Lord has converted his soul, and he is willing and wants to go. I feel the heavenly flame run through my soul—I have confidence in God that he will be with



me in this important undertaking. Our conference is much in the spirit of the work. Clothes and food can be amply supplied in this country ; but money is scarce, and the people are much in debt. I have confidence that you will do all for us that lies in your power—your extensive acquaintance with the preachers may afford you the means of aiding us which others do not possess. I pledge myself that whatever may be collected for this purpose shall be faithfully appropriated to the best advantage. My intention is to enclose a large pasture, and plant fifteen or twenty acres of corn, and sow as much wheat if I can. This will enable me to support the institution the next year without purchasing provisions at a very dear rate, or conveying them through very bad roads from eighty to one hundred miles.

Dear Brother, pray for me and my family, which now consists of myself and wife, two young men, and two young women ; but must be increased by two additional teachers as soon as our school-house is finished. Farewell—write to me and give all the instruction and encouragement you can.

I am sincerely thine in the Lord,

J. B. FINLEY."

WE may consider the opening of this mission, among the aborigines of our own country, as an auspicious prelude to the conversion of thousands and tens of thousands of these children of nature. After so long a time the Christians of this happy land are waking up to the spiritual and eternal interests of their fellow men, who, although inhabiting the same country, have never heard of salvation by the Son of God. Is it not remarkable that vast sums have been expended in this country for the establishment of missions in India, while the numerous tribes of savages in our own neighbourhood have been almost entirely neglected? As all souls are of equal value in the sight of God, being all purchased by the blood of Christ, it should seem that on this general principle, the heathen on our own continent have an *equal* claim on the exertions of Christians. But there are various considerations which give the Indians of this country a claim on American Christians paramount to all others. Missions and schools may be established among the American tribes of Indians, with a trifling expense when compared with those establishments in India or Africa.

The friendly relation existing between many of these tribes and the United States is a circumstance peculiarly favourable to the introduction and establishment of religion and civilization. But at the same time that I consider these relations favourable to missionary enterprise, I am fully persuaded that the conversion of these Indians under God, *depends almost entirely upon the exertion of individuals*. State policy has seldom embraced the conversion and salvation of the souls of men. In every age of the world the prevalence of true religion has depended more upon the

zeal of individuals than upon national authority and influence. The history of the Church will afford abundant proof of this. Nearly every missionary establishment in the world, at the present time, is supported by individuals. Perhaps our Government has done more to encourage and support such exertions than any other under heaven; and if as Christians we do not avail ourselves of this aid, we shall be doubly culpable. While writing these remarks, I have received information that delegates from a number of tribes of the western Indians, are now on a visit to the seat of our National Government, with the most friendly dispositions towards the United States, and desirous to see their *Great Father*, (the President,) as they are pleased to call him. Happy will it be for them, and for us, if their friendly visit prepares the way to introduce them and their respective tribes to the blessing of civilized life, and the light and comfort of the gospel. I confess I feel an honest blush at the consideration that the Methodist should be behind any religious community in a work which is worthy of the zeal of Apostles. It is deeply to be regretted that the intercourse of the Indians with the citizens of the States, has generally proved unfriendly to their religious, if not to their civil, improvement. The reason is obvious. Such intercourse has furnished the Indians with opportunities to witness those vices which would disgrace savage life, and at which the child of nature would blush. Ardent spirits, equally hostile to religion and civilization, have been made one of the principal articles of trade with these poor untaught creatures. By this means almost every disorder has been introduced among them. This tremendous engine of death, more destructive than weapons of war, has scattered its deadly venom into the abodes of savage life—domestic quietude, perhaps the greatest enjoyment of the Indian, is disturbed—in the fatal moment of intoxication, the parents rise against their children, and the children against their parents. Acts of violence and death follow in their train. Tribes are involved—war ensues—and slaughter, famine, and desolation, like ferocious beasts, roam abroad through the wilderness. All these evils may be traced to their *cause*,—To what? Ardent spirits. How will the dealers in this mortal poison answer at the righteous tribunal of their eternal Judge for all the evils which result to the poor Indians from this deplorable traffic? Already the Indians have suffered irreparable injury; for it is much to be feared that many of them have been ruined for ever. In consequence of this ruinous course, the work of the Missionary, and of the Civilian, has become doubly difficult. Measures must be adopted to stop the progress of this destructive traffic, or to counteract its pernicious influence. Already thousands of Christians are presenting their petitions to the National Authorities, praying for the arm of civil power to be stretched out, and for law to interpose between the Indians and destruction. We have, indeed, no expectation that civil authority will make



them Christians, but we desire it may prevent unmerciful speculators from making them devils. The most effectual method of counteracting the pernicious influence of this practice, where it cannot be prevented, is to establish missions and schools among them. To instruct them in the useful arts, and bring them to the knowledge of the Holy Scriptures. If St. Paul could say, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise," how much more are we debtors to the Indians of our own country? We are in possession of the soil which, by the laws of nature, belonged to them. The same God hath created us. We are children of the same father. What would our condition have been better than theirs if others had not laboured for our instruction and salvation? The time has come for the light of the gospel to shine in the dark corners of the earth. It is ardently to be hoped that American Christians will not sit all the day idle, while such a vast field lies before them, white and ready for the harvest.

J. SOULE.

---

A SKETCH OF THE HISTORY AND PRESENT STATE OF METHODISM  
IN CONNECTICUT.

MESSRS. BANGS & MASON,

ABOUT the middle of March last, I received a letter from a member of the Missionary Society in the Theological Seminary of Princeton, in New-Jersey, requesting of me a sketch of the history and present state of the Methodist Church in Connecticut.\* I send you a copy of my letter to him, dated March 16, 1821, requesting its insertion in our Magazine.

New-Haven, March 16, 1821.

RESPECTED SIR,

Your letter was handed to me two days past. The sketch requested shall be freely given. Some preliminary remarks may be necessary to render it more explicit. And first, we have been accused of incorrect statements, by publishing the additions to our society without subtracting the loss of numbers by death, expulsions, removals, &c. This is not true. Our census is in answer to this question, "*What numbers are in society?*" The answer is usually given by each minister in charge, taken from the church records; and the dead, &c. make no part of the numbers returned.

Secondly; The term "*Society*," in the religious vocabulary of Connecticut, means all who attend on the stated ministry of the

\* In giving this short account of Methodism in Connecticut, the author has taken the liberty, for the information of those readers who may not be acquainted with its economy, to give a brief outline of our church government, especially those parts of it in which it differs from the government of other churches.

word. This is not our sense of the word "*Society*;" but by it, as used in our annual minutes, we mean only those who have joined our communion; and though the first six months of their standing is probationary, yet they are not during that time denied any of the privileges of our church.

Thirdly; As our circuits and stations are not governed by state or parish lines, an exact account for any particular state might be a difficult task; but as I have been twenty-four years a member of the Methodist travelling ministry, and above thirty years a communicant in the Methodist Episcopal Church: and as I have preached in almost all parts of the state, and feeling interested, as a native of the state, for the prosperity of Methodism therein, I hope I shall be able to give a satisfactory answer to your request.

It is somewhat more than thirty years since that venerable minister of Christ, Rev. Jesse Lee, a native of Virginia, and a member of our travelling ministry, after much solicitation, obtained from Bishop Asbury and his brethren in the ministry, liberty to visit the citizens of New-England, *to whom* he preached a free and a full salvation in the name of Christ. A man of such plain address, and simplicity of style and manners, seemed very unlikely to succeed in so arduous an enterprise. He had not those qualifications which are derived from erudition, nor no studied sermons previously prepared to command the admiration of an audience. How then did he recommend himself to the people? Answer, his love to God and to the souls of men, and a divine unction in his sermons, gave evidence of his commission to proclaim salvation in the name of Jesus. Sinners were awakened, backsliders were reclaimed, mourners in Zion were comforted and regenerated, inquirers were guided to Christ, Pharisees were stripped, and formalists had their sandy foundation shaken. The power of God was present to wound and to heal in various places where he declared the counsel of God.

It was thus he began his labours of love in the western towns of the state of Connecticut. After forming some societies in various places, sufficient for the outlines of a circuit, he wrote for a Methodist preacher to supply his place, that he might carry the glad tidings of the gospel further eastward; and he accordingly formed another circuit, and sent for a fellow labourer to aid him in this extensive work. This method he pursued until he had formed a range of circuits as far as Machias, in the district of Maine: he then took a western course, on the same plan, through Massachusetts, leaving circuits behind him, and Methodist ministers to supply them, until he reached the eastern boundary of the state of New-York. Thus a foundation was laid by his unremitted endeavours for the establishment of Methodism in Connecticut, and other parts of New-England. The character and preaching of this faithful man of God formed a worthy example for those Methodist preachers who succeeded him in Connecticut.



Our Church, which was organized in Baltimore, in the year 1784, according to the Episcopal form, is compacted together throughout the United States, Territories, and Canadas, by a Quadrennial General Conference, and by sectional annual conferences ; these are divided into districts, and subdivided into circuits and stations, all connected together under one uniform system of discipline ; having in each circuit and station, a quarterly conference, consisting of the ministry, travelling and local, of the class-leaders, exhorters and stewards of the circuit or station. This is the court of appeals both for members who plead unjust expulsion ; and the minister in charge, if he differ in judgment from the members of his charge, in condemning or acquitting an accused member of the church. From this body comes the recommendation of the candidate for the local ministry to the conference of local ministers, who in each district have their annual conference, the license of said candidate can only be obtained by the examination and approbation of said local ministers' conference ; also, from this conference of local ministers, comes the recommendation of the candidate for the travelling ministry, to the conference of travelling ministers, and his reception depends on their inquiry, examination, and vote : and he, after admission, must serve a probation of two years in circuits as a preacher, before he can be received as a member of the travelling ministry, and admitted to the order of a deacon ; two years more in ministerial labour is necessary to his admission into the full ministry, which he can only receive by the election of a majority of the ministers composing the annual conference, and ordination by the laying on of the hands of a bishop, assisted by some of the elders.

Of this organized fraternity, Connecticut forms but the fifty-second part. Our number of communicants in this state being five thousand, which is a fifty-second part of two hundred and sixty thousand ; that being nearly the whole number of communicants in the Methodist Episcopal Church ; which enjoys the labours of more than nine hundred travelling ministers, and more than two thousand local preachers.

New-Haven, New-London, and Middletown, are the only places in this state which have the continued weekly services of a stationed minister ; Hartford it is expected will be added to the list this year : the rest of our societies in this state are supplied by circuit ministers, who generally supply each congregation with a sermon once in two weeks, and sometimes oftener ; the local ministry usually fill the intermediate sabbath ; or if the appointment be on another day, and it is inconvenient for the local minister to attend, then the sabbath is occupied by prayer and exhortation, by some of the lay-members. Local ministers usually derive their support from their own industry, and preach on sabbaths or other times as they are able. They are eligible to dea-

con's orders after four years service as local preachers; and after four years faithful exercise of the deacon's office, they are eligible to the office of elders. The deacons perform baptism and marriage, and assist the elder in administering the Lord's supper. Our travelling ministry have no secular employment, but give themselves wholly to the service of the sanctuary. They are appointed to a circuit or station, for one year at a time, and may not on any account serve in the same place more than two years before they are changed for others. But the presiding elder, who travels a district, including from six to twelve circuits, is permitted to continue on the same station four years; because he visits each circuit and station in his district usually but once in a quarter. He superintends both the spiritual and temporal affairs of the church, and presides in the quarterly meetings in every circuit and station of his district.

The doctrines which they have principally inculcated are: Total Depravity, General Redemption, and Free Grace for all men: and, as the condition of Salvation,—Repentance, Faith, and Holiness:—by Repentance we mean a thorough conviction for sin, original and actual, a genuine sense of helplessness and condemnation, produced by the operation of the Holy Ghost, applying the law to the conscience, by which the sinner is enabled to bring forth fruits meet for repentance. By faith we understand believing on the Lord Jesus Christ with a heart unto righteousness. When the penitent sinner is thus enabled, by the operation of the Holy Ghost, to believe in Christ for the pardon of sin, God gives the Holy Spirit to bear witness with his spirit that he is a child of God, and an heir of Jesus Christ by faith. This change brings with it peace and all the graces of the Spirit, and leads the believing soul to the uniform practice of piety. By holiness, we mean such an application of the blood of Christ as cleanseth from all sin, whereby the man becomes pure in heart, and has the witness of that purity by the Spirit of God in his own soul. The following quotation from the Assembly's Catechism is full to this point: "*Sanctification is a work of God's Spirit, whereby he is renewed in the whole man after the image of God, and is enabled more and more to die unto sin and live unto righteousness.*"

With these doctrines the Methodist preachers entered the state of Connecticut; and it has pleased God to render their labours of late more successful than formerly: as may in part appear by the following statement, viz: In February, 1820, a revival broke out in this city, in the Methodist congregation, and by the beginning of May forty souls were added to our church. In June following I took charge of this church, and on the 25th of the month twelve more were admitted; and in the progress of the work, after about sixty had joined our church, one of our preachers was invited to preach in Mr. Merwin's pulpit. God owned the word, and a revival began there. (The account I presume you have.) My list of probationers, commencing June 25, 1820, to this date, is one hun-



dred and forty ; between twelve and twenty of these have declined from us, some to the Congregationalists, and some back to the world, and some have removed, and one died in the triumphs of faith. I think we may count about one hundred and twenty since June last.

In Hartford, a revival last fall and winter raised a society of more than one hundred. A revival in Middletown last fall added fifty to our church. Another in West-Haddam added fifty-five souls. In Wethersfield about twenty. In Hamden-Plains another revival added thirty ; in Sperry's farms and Hotchkistown twenty. In Windsor a very rapid work broke out in December last. I have not the numbers. And there has been an increase in numbers, and a growth in grace in many other places. As to the state of religion in other parts, I have no particular information relative to your question, viz : "*The State of Religion in the Methodist Church in Connecticut.*"

We have pleasure in saying, that a general harmony prevails among us. Our preachers, travelling and local, with our class-leaders and exhorters, are, as far as I can judge, in the spirit of the gospel.

We do not indeed contend, that a liberal education is an indispensable qualification for the ministry ; but for *this* we warmly contend, viz : that experimental and practical piety, and an inward call of the Holy Ghost, are qualifications absolutely necessary for the Holy Office. We suppose however that mental and literary improvement is essential, as without it a minister will be of but little use to his hearers ; and we particularly require a clear, sound and scriptural knowledge of the system of Divinity. We also esteem an acquaintance with the Greek and Hebrew languages a most valuable acquisition, that we may say "Ὅτι οὕτω γέγραπται," *That thus it is written*,\* and† "*LETORAH WELITHUDAH,*" "*To the law and to the testimony.*"

When we consider what we have had to encounter, and behold the blessing of God that has attended our labours, we are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes." And if some of our Calvinist brethren suggest, "*Perhaps we are unsound,*" we are not careful to answer them in this matter, but endeavour to "*Show ourselves approved unto God,*" unto whom we commit our cause. Thousands through the instrumentality of our ministry have left the world in the triumphs of faith in a crucified Saviour, and thousands more are rejoicing in the full prospect of a glorious immortality.

Truly, Sir, the organization and consistency of the Methodist Episcopal Church, seems to have been little known to the citizens of New-England. It is a system, the operation of which is extensively felt more or less through every part of our country. To give a history of it in any one state, resembles the attempt of the anato-

\* Luke xxiv. 46.

† Isa. viii. 20.

mist, in giving a lecture on the finger, the solids and fluids of which are inseparably connected with the whole man. So large a body of people united together under one uniform administration of government, one discipline, one system of doctrine, one spirit in their ministry, one fellowship and spirit in their membership, and one general mode of promoting revivals of religion, and advancing the kingdom of God, presents a pleasing prospect; and its salutary effects appear by the accounts of the numerous ingathering of souls, that have for many years past been recorded on the annual minutes of the Methodist Conferences.

During their rise and progress, calumny has never slept, and opposition scarcely ever leaned on her oar. Misrepresentation has not ceased to exert her invention, nor "*Green-eyed envy forgotten to wound that excellence, she never could reach.*"—"And now may Israel say, *If it had not been the Lord who was on our side, when men rose up against us, then the proud waters had gone over our soul: but blessed be the Lord that hath not given us a prey to their teeth.*" Yet notwithstanding all difficulties, the prospect of seeing the Redeemer's kingdom prosper, animates our exertion, emboldens our faith, and helps us to say, after an inspired example, "*we can do all things through Christ who strengtheneth us.*"

If, Sir, this sketch can be of any service to the cause of Christ, its use will be an ample recompense for this pleasant labour of love, requested at the hand of your affectionate brother in the bonds of a glorious gospel.

WILLIAM THACHER.

N. B. The author of the above takes the liberty to say, that in copying his letter for the press, he has amended, and varied some words and sentences from the original, only with a design to lessen its defects, and express more clearly his primary meaning.

#### SUMMARY OF RELIGIOUS INTELLIGENCE.

*British and Foreign Bible Society.*—From the seventeenth annual report of this society, it appears that "The Translation, Printing or Distribution of the Scriptures or portions of them, has been promoted by the British and Foreign Bible Society, in one hundred and thirty-nine different languages or dialects."

*Wesleyan Methodist Missionary Society.*—The Missionary establishments under the superintendence of this society are prospering. In Europe, 1 at Gibraltar and 4 in France—5 missionaries, 104 members. In Ceylon and Continental India there are 23 missionaries employed, and 368 members in society. In New South Wales, New-Zealand, and Friendly Islands, 8 missionaries, and 458 members. In Western and South-Africa, 12 missionaries and 677 members. In West-Indies, 44 missionaries, 23,857 members, 921 of whom are whites, and 22,936 coloured and blacks. In Canada 10 missionaries, 744 members. In Nova-Scotia and New-Brunswick, 20 missionaries, and 1872 members. In Newfoundland, 10 missionaries, and 966 members.—Total. Missionaries 133—members 28,678.

*Revival in Connecticut.*—The Religious Intelligencer gives a detailed account of the late out-pouring of the Spirit, in the towns of Hartford, West-Hartford, Windsor, Wintonbury, Farmington, Northington, Bristol, Simsbury, Barkhamstead, East and



West Hartland, Enfield, East Windsor, and Orford. The same paper mentions the departure of another Mission Family. Rev. Mr. Roberts, a Baptist, and family, with a schoolmaster and family, with farmers, mechanics, &c. to the number of twenty-six in all, from Chester county, (Penn.) to the Cherokee Indians, inhabiting a place called Valley Towns, about seven hundred miles distant, in West Tennessee.

*United Foreign Missionary Society.*—Since our last publication, we have received letters from the superintendent of the *Union Mission* to the 28th of September, and a copy of the journal from the 29th of May to the 1st of September, inclusive. Extracts of the former will be found in the present number; but as these communications were not received before the matter for this number was principally arranged, we are obliged to reserve the journal for our next.

Several of the family and a number of their hired men were attacked with fever during the heat of summer. In consequence of their sickness, they have not made as great progress in their various improvements as they had expected. Still, they have cut and stacked twenty tons of hay, erected a number of log buildings, which were deemed indispensable, and made some preparations for the permanent mission house. Among the buildings put up during the summer, they mention a lodging room for their hired men, a storehouse, a kitchen, and a schoolhouse. The journal mentions, that they had already received a few of the Indian children into the family and the school.

The friends of the mission will rejoice to learn, that hostilities between the Osages and Cherokees are still suspended, and that there is ground to hope that the misunderstanding between the two nations may soon be amicably adjusted.

The letters announce the marriage of Mr. Fuller, of the *Union Mission*, to Miss Howell, of the *Great Osage Mission*.

From the *Great Osage Mission* we have received no official communication during the last three months. In the *Boston Recorder* of the 10th and 24th ult. we find extracts of letters from several members of the family.—*Amer. Miss. Register.*

---

## Obituary.

---

### DEATH OF REV. AMOS SMITH.

DIED, March 1, 1821, in Trumble county, Ohio, Rev. Amos Smith, aged 64 years. He was born in Kent county, Maryland, in 1757. In 1778 he removed to Monongahela county, where he married Miss Rebecca Smith, who yet lives to mourn the loss of the husband of her youth. After suffering much from the barbarities of the Indians, who were at that time very troublesome in that part of the country, he was awakened, from this very circumstance, to a sense of his ruined state as a sinner. He sought—and found redemption in the blood of Jesus; and being in a new country, where the gospel ministry was not, his spirit, moved by the Spirit of God, was stirred up to hold meetings with his neighbours. This he did, and he soon saw the fruit of his labour in the awakening and conversion of souls.

Soon after, the itinerating Methodist preachers, pressing their way towards the Columbian mountains, found this servant

of Jesus Christ; and, preaching in the neighbourhood, they formed a class, of which he became the leader. Soon after, he was licensed to preach as a local preacher; and, in 1795, was ordained to the office of a deacon. In the discharge of his Christian and ministerial duties he was faithful and successful. But the seven last years of his life he suffered much, and exhibited an undeviating example of patience and resignation, continuing to preach as long as his strength would permit.

The complaint of which he died was the dropsy. His attendant physician, Rev. Shadrach Bostwick, did all in his power to alleviate his distress, without, however, any hope of seeing him restored to health. At the request of brother Smith, brother Bostwick appointed meeting at his house. The evening previous his physician spent with him, principally occupied in conversing on the subject of death and the things of eternity, in all

which he manifested a perfect resignation. From a particular impression, says brother B., I was led to choose for my text, "I am now ready to be offered," &c. After sermon, the old man requested the people to take their seats, as he had a message to deliver them. Sitting in his chair, he then addressed them in substance as follows: "With most of you, my brethren, I have had many happy meetings, and in all probability this will be the last in this world. I have been satisfied for more than twenty-five years that the most dangerous ground to build our hopes of heaven on, is merely a desire for religion; a present salvation from sin being essential to future happiness." He concluded his address by observing that, "There is nothing like the religion of Jesus to support one under the afflictions of this life; and I now leave it as my last will and testimony, for the comfort of my family and friends, that I would not exchange what I now feel in my soul for a thousand worlds like this! I feel no disposition to murmur or complain on account of my affliction. If it should please the Lord to permit me to get well, I am contented;

if it please him that I should linger along for two or three years, I am resigned: or if it please him to remove me in a few minutes—Amen." He then reclined his head back in the chair, and said, "My strength is gone"—and he instantly expired without a struggle or groan, in the presence of most of his family, and the congregation. His affectionate physician exclaimed, "Oh! he has often prayed that he might die in a meeting with his brethren, and his prayer is now answered." A solemn awe pervaded the assembly, such as cannot be described.

Thus ended the mortal pilgrimage of this man of God. His talents as a preacher were good, though not splendid. He was a faithful steward over his household, scrupulously applying what was entrusted to his care with economy, and administering according to his ability for the support of God's sacred cause.—We need only add, that *He rests from his labours, and his good works will doubtless follow him to his eternal reward.*

WILLIAM SWATZE.

Deerfield, Nov. 27, 1821.

## Poetry.

### CHRISTMAS.

#### ADDRESS TO THE SAVIOUR.

*From Milman's "Fall of Jerusalem," a Dramatic Poem.*

##### BIRTH, CRUCIFIXION, RESURRECTION AND ASCENSION OF JESUS.

And thou wert born of woman! thou didst come,  
Oh holiest! to this world of sin and gloom;  
Not in thy dread, omnipotent array,  
And not by thunders strow'd  
Was thy tempestuous road,  
Nor indignation burnt before thee on thy way;  
But thee, a soft and naked child,  
Thy mother undefiled,  
In the rude manger laid to rest  
From off her virgin breast.

The heavens were not commanded to prepare  
A gorgeous canopy of golden air;  
Nor stoop'd their lamps th' enthroned fires on  
high;  
A single silent star  
Came wand'ring from afar,  
Gliding uncheck'd and calm along the liquid sky:  
The eastern sages leading on  
As at a kingly throne,  
To lay their gold and odours sweet  
Before thy infant feet.

The Earth and Ocean were not hush'd to hear  
Bright harmony from every starry sphere;  
Nor at thy presence brake the voice of song  
From all the cherub choirs,  
And seraph's burning lyres,  
Pour'd through the host of heaven the charmed  
clouds along.

One angel troop the strain began;  
Of all the race of man  
By simple shepherds heard alone,  
That soft Hosanna's tone.

And when thou didst depart, no car of flame  
To bear thee hence in lambent radiance came;  
Nor visible angels mourn'd with drooping plumes.  
Nor didst thou mount on high  
From fatal Calvary  
With all thine own redeem'd outbursting from  
their tombs;  
For thou didst bear away from earth  
But one of human birth:  
The dying felon by thy side, to be  
In paradise with thee.

Nor o'er thy cross the clouds of vengeance brake;  
A little while the conscious earth did shake  
At that foul deed by her fierce children done;  
A few dim hours of day  
The world in darkness lay;  
Then bask'd in bright repose beneath the cloud-  
less sun:  
While thou didst sleep beneath the tomb,  
Consenting to thy doom;  
Ere yet the white rob'd angel shone  
Upon the sealed stone.

And when thou didst arise, thou didst not stand  
With devastation in thy red right hand,  
Plaguing the guilty city's murderous crew;  
But thou didst haste to meet  
Thy mother's coming feet,  
And bear the words of peace unto the faithful few.  
Then calmly, slowly didst thou rise  
Into thy native skies,  
Thy human form dissolv'd on high  
In its own radiancy.